

A *Handwritten*
MIRROUR
OF
TRUTH,

OF THE
Highest Concern,

To all sorts of People, Noble and Ignoble,
Rich and Poor, Sovereign and
Subject.

Rom. 1. 14.

*To the Greeks and to the Barbarians, to the wise and un-
wise, I am a Debter.*

Permissu Superiorum.

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MIRROUR of TRUTH.

The PREFACE.

IT is for the Lovers of Peace, and naked Truth, for whom I write this in a few but substantial words, declaring the grounds thereof, and no more, without the least Dispute or Contest with any.

The Truth.

KNO W therefore that as all things are Vanity of Vanities, but only to Love and serve God: So all Knowledge which is not to that End is blind Ignorance: And all otherwise seeming Truth, plain Deceit and Falshood. For there is no Truth but that which leads to God, Truth is self, the Beginning and the End, Alpha and Omega: nor any Error or Falshood, but what seduces from him. Truth indeed is the chief of all, most to be loved and sought after. Eccl. 1. 2.

All the Earth calleth for Truth, and Heaven blesseth it, thus Esdras. And let it be seriously sought after, and firmly embraced above all in this foundation and ground-work of all true Vertue and Perfection, viz. Divine Faith, without which it is impossible to please God.

Now Faith is the ground of things to be hoped for, and the evidence of things which are not seen. This is St. Paul's definition of Faith, and most true it is. Heb. 11. 1.
 Observe then, that since Faith, a supernatural gift of God, is the Evidence of those things that by no force of natural sense or understanding, can be perceived, but only through this free and gracious gift of God, why do we so much busy our Understandings, to conceive the Articles of our Faith, and believe in a manner Nothing but what we would pretend clearly to know and understand? All which is incompatible with Faith, which must have no other Operation of the Understanding, but simple subjection and obedience to that Divine Light. And for this reason, He teacheth us to bring into Captivity all Understanding in Obedience to Christ. If this point be rightly understood and well observed the great stumbling-block to Errors and Heresies is taken away. 2 Cor. 10. 5.
 As if he should say, Good People, in vain it is for you to trouble your Heads: discussion, and search in these matters will not quiet or satisfy you, you must simply believe, because God revealeth, and the Church proposeth. The true Rule of Faith.

That which Faith tells you is above your capacity. You may as well put the whole Ocean into a small Pitt, as the least of these high myste-

ries into your Understanding, you may as well understand, the nature of God Himself as the least of them. They are all alike, little and great, high and low, as delivered by Faith.

We may not therefore search them: For who is a searcher of Majesty, shall be oppressed by Glory. And the Beast that toucheth the Mountain shall be stoned. These be Edge-tools, there is no jangling with them. Humane reason cannot reach thus high. We must simply submit to the Divine Revelation, and the Churches Proposition.

Pro. 25. 27.
Exod. 19.
12.

All the Disputation in the world is to no purpose in these matters. We must not contend in words, for it availeth nothing but to the subversion of the Hearers.

1 Tim. 6.
19.

It is not Man's Wisdom can teach us these things, but the plain evidence of the Spirit of Truth. And for this cause St. Paul gave this Admonishment to Timothy, saying, O Timothy! keep that which is committed unto thee, and avoid profane and vain babbling, and opposition of science (falsly so called) which while some profess they have Erred concerning Faith. A Sentence worthy to be written in every Man's heart with indelible Characters, for his direction to attain and gain the true Faith, which must be committed by the Church to him, and he must take heed of loosing it again through vain Science, (falsly so called) by the curious itching of which we come to break out in Faith, and loose our Integrity.

How come we then to hear these vain babblings and oppositions of Science, falsly so called, from many who esteem themselves right Believers, yea, Masters, in Israel, vaunting of their light from God, to know and discern all truth, and to dive into the highest Mysteries of Faith; yea, assume unto themselves a Prerogative Royal (proper to Christ only, and his Substitutes and Commissioners, endued with his Holy Spirit) to define what is Faith, and what is not. O Petty Undertakers? who receive no Rule of Faith but their own Fancies, which they would have all to follow. Saying this is no Article of Faith. How can we believe a piece of Bread or white Wafer to be turned into the Body of Christ? I see not to what end there should be a continual Sacrifice, since Christ hath been offered once for all? How! doth it not derogate from the honour of God to pray to the Saints? What Power and Vertue can there be in their Reliques? What vain Superstition is it to use the Sign of the Crosse, Holy Water, Beads, &c? How can Man forgive Sins? How ridiculous is it to think there is a third place, or Purgatory? with infinite other such like Infidel questions, if they knew what they asked.

For by these and the like questions, they seem to shew they believe no more than they see reason for, according to their own Conceits. And so in Truth and very deed they have no Divine Faith at all, which is above humane reason and understanding, and not by it to be judged. Yea, these prophane Voices sound so high, that they themselves will rule and be Judges of that which they constitute the Rule of Faith. I mean,

the

the holy Scriptures, admitting and refusing what they please, as the *Mac-* As God him-
cabees, the book of *Wisdom*, the *Epistle of St. James*, with much more. And self is in-
why? because they like them not, and so judge them not to be Scripture. scrutable to
And the like is not only of the word of God it self, but also of the true our under-
sense and meaning of it, of which they will have no other Judge but their standings,
own sense and meaning; so that we may say unto them what *St. Augu-* so is his bo-
line said to *Faustus*, one of their own Crew. *You seem to do that* (saith ly writ.
he) *which taketh away all Authority of Holy Scripture, making every ones* Lib. 32.
Mind the Interpreter of it; what in every place he please to make the sense and contra Fau-
meaning of it. *That is not to be subject to the Scriptures in believing, but to* lum. c. 19.
make the Scripture subject to Him. *Not liking any thing because it is right, the Author* As God
written by *Supream Authority*, but therefore it seems to be right written because of holy
it likes Him. Thus this Holy sublime wit shews the Truth indeed.

If we interpret Scripture according to our own humane sense and un-
derstanding and accordingly believe it, we thereby make our belief hu-
mane conceit, and not *divine Faith*, which must have nothing in it, but
the pure Revelation of God, and Proposition of the Church, guided in-
fallibly by his *holy Spirit*.

To speak Truth I know nothing by which People are more deceived then
in taking that to be *Faith* which is meerly humane Conceit, and the In-
vention of Man, having nothing Divine but only a gloss and colour of
Holy Scripture, which truly examined proves but Dross and Counterfeit
as by what hath been said, doth manifestly appear to all that are not
willfully blind.

Hereupon *St. Augustine* saith of such as obstinately and perversly ob-
trude and thrust their understandings into these divine Mysteries (to
which they cannot by such means reach) That instead of the right Wor-
ship of God and Truth, they worship their own Understanding and adore
their own Errors: These are his very words, *Homini extra Ecclesiam Re-*
ligio sua est cultus phantasmatum suorum, & Error suus Deus suus. A Man's
Religion, who is out of the Church, is the worship of his own Phantasies, and his
Error is his God: I wish with all my Soul All men would consider and
ponder well with true Indifferency and earnest desire to know the Truth; in every
this solid Truth of *St. Augustine*. That those who are in the Church
guided by the infallible Spirit of God, may continue subject to it in true
humility, without any pride of their own understanding: And those who
are not may unbeguile themselves and acknowledge their error, submit-
ting to her, and truly captivating their understandings in Obedience to
Faith proposed by her, by whose mouth we must hear it, not otherwise
to be learned: and unless we do this by hearing and believing the Church,
the Evangelist passeth this clear and definitive sentence upon us, that
we should be esteemed as *Hearthens and Publicans*.

Neither can we ever hope to have God for our Father, unless we take
the Church for our Mother.

Math. 16.
18.

Much may be said in this matter, and the holy Writers, Fathers, and Saints of God out of their great Zeal to this Fundamental Truth, have written abundantly thereof, to ground all upon this firm Rock, which shall never fail. Much I say may be said to prevent Errors, and declare the truth of our Faith, but this little only which I have gathered out of them may suffice, and will firmly establish us, if sincerely practised. That is once again in a word to suppress the curious itching of our understanding from meddling with these Mysteries of Faith with which it hath nothing to do by way of search, but must simply believe it's divine light from the Churches proposing through God's Revelation.

The understanding therefore having nothing to do with Faith, but only simply to receive it, and propose it to the will to practice upon it: It cannot err about it; and so as to all Errors in matter of Faith, the understanding by this means is de barred and the proud Comb of it cut, and these Errors can creep in no other way, God keep them always out, and us in the Truth and true Faith. The Mysteries whereof because we cannot discern them in themselves, we must simply believe them as revealed by God, and proposed by the Church without further discussion.

That we may not mistake the true Church of God: There are certain infallible Marks, Signs, Notes, or Proprieties which be inseperable from It, and agree with None but it, as natural light may evidently discern, if considered and duly weighed, even by the simplest Man living, and supernatural light confirms them: so that there can be no mistake of the true Church, and consequently of the true Faith; if we observe these visible Notes and Marks. For none, either remains Infidel, or becomes Heretick, but who either does not or will not observe them. They are such as St. Augustine made choice of to direct himself. Hear what he saith, and follow his Example. *These worthily (saith he) keep me in the lap of the Church.*

UNITY.
HOLI-
NESS.
SUCCESSION.

CATHOLICK.

THE CONSENT OF NATIONS. AUTHORITY BY MIRACLES BEGUN NOURISHED BY HOPE, BY CHARITY INCREASED, BY ANTIQUITY MADE FIRM AND SURE. THESE KEEPS ME THE SUCCESSION OF PRIESTS FROM THE VERY SEE OF PETER THE APOSTLE, (to whom our Lord, after his Resurrection, committed the feeding of his Sheep) EVEN TO THIS BISHOP THAT NOW IS. THESE KEEPS ME FINALLY THE VERY NAME OF CATHOLICK, which was not without cause amongst so many Heresies, the true Church alone hath obtained. You perceive St. Augustine stuck fast to the Churches Faith after his being an Heretick, and all his bickering with Errors through the Motive of these infallible Marks, which are proper to it alone: and relied not on his own Judgment or Wit (as great and as strong as it was, the like to which perchance was never, or ever will be) which he found to be too shallow to dive into these high Mysteries of Faith.

If any one think his wit deeper and sounder then this great Saint's was: And that these reasons were not sufficient Motives, I will not con-

test with his over-weened conceit of himself, but let him run headlong whither the Spirit, the spirit of Pride will drive him.

I know as the Apostle tells me, Every Man hath not Faith, and that there must be Heresies. But woe to them that are infected with them. They are blind and obstinate, and Condemned by their own Judgments. There is no End of disputing with them, and so I leave them, and come to propose those Marks which may serve any well minded Man to find out the true Church, Mother of all true Faith and Religion.

These are the Marks or Signs of the true Church of Christ.

ONE.

THE Church of Christ must be One.

That the true Church of Christ, and the Religion professed by it, be but One, is most necessary, for since the Divine Providence governs the Church, we must needs grant that the Government thereof is the best of all; being the chief of all, as ordered by him, by whom Kings raign and govern. And the best Government of a Multitude, is Monarchical. That is when One Head, and Chief, governs the whole multitude. This is manifest by the End and Scope of Government, being the Peace and Union of the Subjects, which is most excellently enjoyed, when One governs the whole Church; for by that means all occasion of Schism is taken away.

What the Church is.

Moreover the true Militant Church, (which is a Company of Faithful Believers under One chief Pastor) is so much the Perfecter, by how much more like it is to the Triumphant; and the Triumphant; hath but One Governour, the Lord God himself. So the Militant Church hath but one Head, and Chief, God's Vicegerent and Deputy.

Of 2.

In the Old Law there was but one High Bishop. *Congregabuntur Filii Juda, & filii Israel, pariter; & ponent sibi unum Caput unum.* The Children of Judah, and the Children of Israel likewise shall be gathered together and they shall place one Head over them. Even so in the New Law there must be but one Head and Chief, & fiet unum Ovile & Unus Pastor. And there shall be made One Sheepfold and One Pastor.

Joh. 10.

Joh. 11.

Neither can this be understood of Christ and this time only. For Christ after his Ascension into Heaven would not leave the Church without a Guide, a Pastor and Head; his Flock without a Shepherd: And therefore naming Peter his Vicar, particularly charged him to Feed his Flock, and would have him to Confirm his Brethren as Head: Which Christ very plainly exprest saying, *Tu es Petrus & super hanc Petram adificabo Ecclesiam meam, & porta inferi non prevalebunt adversus eam.* Thou art Peter and upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it. For no power Infernal; either by Tyrants, Hereticks, or other Instruments of Satan could ever extinguish or overthrow this Church built upon Peter and his Successors. And to thee (saith our Saviour) will I give the Keys of the Kingdom of Heaven, &c.

Mat. 21.

Mat. 16.

Nei

Neither may it be replied, this Power and Dignity was granted to *Peter* only, and not to his Successors: For *Christ* instituted a *Church* to continue for ever, always to be built and Augmented, and must therefore have always a Head or Foundation upon which it may be built. *Christ* surely would not have his *Church* now in a worse condition then at that time, since the Government is always necessary. And as *Peter* was then *Christ's* Vicar and Pastor of his whole *Church*: So must his Successors necessarily have now the same Power and Authority over the true *Church* throughout the whole World, from which we must receive the true *Faith*. And whosoever dissents and breaks from the Union with this *Church*, and declines the Doctrine thereof, forsakes the *Truth of Christ*, leaves the royal high-way, and runs astray in dangerous paths of his own Invention.

Hence ariseth the great dis-union and confusion amongst Hereticks, and their division into sundry Sects, and various Opinions, by reason of their uncertain Rule of Faith, which is their own Understanding, and private Spirit. Whereas the Rule amongst Catholicks and true Believers is most certain and solid (to wit the *Judgment of the Church*) they having nothing of their own in it. And therefore daily experience shews and teaches us (our Adversaries being notable to deny it) that those of the true *Church*, though of divers Countries and Kingdoms spread throughout the whole World in all times and places, yet all agreed in the same Doctrine necessary to Salvation, as in One Sacrifice, One Uniform number and Administration of Sacraments, &c.

The Spouse of *Christ* the Holy *Church* hath but One and the same *Faith* over all the World, in all times and Places.

It is worthy observation, and the like can never be shewn out of the true *Church*, to see the Unanimous concord and agreement betwixt the holy Doctors of the *Church*, in Faith and Doctrine, though they taught in divers Ages and Places. *St. Augustin* only, and *St. Jerom* saw each other, and were Contemporary. And on the contrary side amongst those out of the *Church*, what Discord and Babylonical Confusion, every One following his own Spirit, so many Heads so many Heresies. They are carried on headlong with Giddiness, they yield to nothing but Error.

St. Jude describing in his Epistle such misled People and Hereticks saith: But these blaspheme the things they know not, and whatsoever they naturally know as beasts without reason in those things they corrupt themselves. And no marvel; for as there is but one way to Truth, so there are many ways to run into Error and Deceit. Let us therefore cleave close to this Rock of Unity; let us not forsake this One *Church* which hath no division. It is like our Saviours Garment, it must not be divided.

Our dear Saviour prayed for his *Church*, that it might be One Saying, Father I Pray not that thou wouldest take them out of this world, but that thou keep them from Evil. They are not of the world, as I am not of the world; Sanctify them with the Truth, Thy Word is Truth. I sent them into the world,

St. Gregory.
S. Augustin.
S. Ambrose.
St. Jerom.
Luther.
Calvin.
Beza.
Zuinglius.

Jude 10.

Jo. 17.

and for their sakes I sanctify my self, that these also may be sanctified through the Truth. I pray not for these alone, but for them also who shall believe in me through their word, that they also may be One in Us, That the world may believe that thou hast sent me. This Prayer of our Saviours was heard and granted, and therefore we must be One in Faith, if we will be of his Church. And observe, He prayed not only for his only then present Disciples, but for them also who should believe through their Preaching, their Successors to the end of the World, that they should continue still One without Division.

And consider well how our Saviour concluded his Prayer with this strong motive of Unity to belief. Even (saith he) that they may be One in us, that the world may believe that Thou hast sent me.

You see our Saviours reason why they should be One is, that he may be believed to be sent. This Unity therefore is an unanswerable motive to the true Religion, and an assured infallible mark thereof. Where therefore Unity is not, there is no true Religion: And where it is we may there surely trust our Souls, and rely on that Faith. And as we are One in Faith so shall we be in Glory: for such was our Saviours Prayer in the same place saying: Father, such as thou hast given me, my will is that where I am they may be also with me, that they may see my Glory which thou hast given me. God therefore grant that through this Unity we may come to his Glory: to which We cannot arrive but by Holiness. And therefore

The true Church, as it is One, so must it also be Holy.

AND this is another Mark as evident, infallible, and certain as the former (to wit) *Holiness*, which cannot be found out of the true Church. For the holy Ghost hath no influence but upon the members of the true Church: by their Fruits we shall know them. I mean not, but there are wicked men and misdemeanors amongst the true Believers, yet so as that there are many also Holy and Vertuous, which is sufficient to shew the Holiness of the Church, together with the Doctrine thereof, which is always pure and holy, tending to Vertue. View and Consider the Tenets and Practises of Both, true and false, and then judge.

The Religion which is true and holy, is that

Which hath Calendars full of approved known Saints of all Ages and Professions? whose Sanctity none dare or can justly oppose.

That which hath wrought evident, and true miracles, in all Ages, from the beginning, till this hour, and shall work upon occasion to the Consummation of the Saints, from Time, to Eternity.

That which hath converted all Nations to the Faith of Christ, from Judgment, till the day of doom.

daisme, Idolatry, Heathenisme, &c. and whose Teachers and Professors have been of known Sanctity, and holy Life. To name One for all, *St. Augustin* our *Apostle* of the holy Order of *St. Bennet*, who converted *England* to the *Faith* of *Christ* from blind Idolatry, and Heathenisme, sent by *St. Gregory* the great, then Pope of *Rome*, of the same holy Order.

Churches,
Monasteries,
Nunneries, Hospitals,
built, &c.

That which hath built all the Churches, Monasteries, Nunneries, Colleges, Hospitals, &c. in *Christendom*, endowed them with Rents, instituted the Universities, distinguish'd the Multitude into Parishes; proportion'd the Tyths, annexed the glebe Land, ordain'd the Bishopricks, limited the Diocesses, and decreed the Ecclesiastical Laws, so full of Learning and Piety, that they are now all good and learned Mens Studies: Besides infinite other good Works of all sorts.

Religious
Orders.

That which from the Flower of her Infancy (the *Apostles* themselves being such) ever had, still hath, and ever shall have infinite Multitudes of Believers of either Sex professing *Poverty*, *Chastity*, and *Obedience*; the three chief Evangelical Councils, so highly commended and practised by Antiquity, not only as Sovereign divine Helps to Perfection, but also as Beautiful Ornaments to *Christ's Church*, raising the Professors to a suprem degree of *Grace* and *Glory*.

Witnessed
and sealed
with the
Blood of
holy Martyrs,
and confirmed
by Miracles.

That which hath been testified, and sealed with the Blood, and Sufferings of such Martyrs and Confessors as are allowed by the adversaries thereof, and all Points and Articles of her Holy Doctrine confirm'd by most Authentick and Approv'd Miracles (which no other contrary Religion ever was, or shall be able to do) sufficient to convince the whole World, if they were not extremally blind and perversly Obstinate.

Fasting-days and
Feasts, Holy
Rites and
wholesome
Ceremonies

That which hath Instituted the Feasts, Fasting-days, and all good Ceremonies, and Observations used throughout the whole Church. As *Christmasts*, *Easter*, *Ascension*, *Whitsontyde*, *Corpus-Christi*; the *Vigils* and *Feasts* of the *Apostles*, and other Saints, the Fast of *Lent*, *Ember-days*, Abstinence from Flesh on *Fridays* and *Saturdays*, very wholesome and Commodious even to *Commonwealths*, and private Families. Rites likewise, and Sacred Forms and Ceremonies observed in administering the *Sacraments*, *Consecrations*, *Coronations*, *Instalments*, and all other Solemnities which carry with them Veneration, State and Decency.

The narrow way of
Mortification and
Penance,

That which professeth not the large and broad Way, but the straight, and narrow; such as the Holy *Writ* affirms to be the way to Heaven, as *Annual Confession* to a *Priest*, *Penance*, *Restitution*, *Satisfaction*, *Performance* of *Vows*, *Mortification* of the old Man, and the like *Injunctions* observ'd by none but those of the *True Religion*, *Libertinisme* being the sole Profession, and the very Soul of all *Seditaries* in One kind, or Other.

Change of
Manners
upon Conversion.

That unto whose Society whosoever enters, lives forthwith in more Fear, and love of God, hatred to sin, and changes his former Life into a better.

That which most hath, and in former Ages ever had, and ever shall have

the most Famous Men of Wit, Judgement, Reading, Writing, Schoollership, and solid Vertue (Qualities of all Other, most likely to discern and abandon Errors) to her Teachers, Doctors, and Instructors.

The most Learned, Holy and Able Men.

That which hath excelled in Spirituality, and whose Believers have intirely convers'd with God in a most Experimental and Ineffable way, and thereby satisfied their Profession (not possible to be satisfied out of the true Faith and Religion) and have chosen the best part never to be taken from them. And this is most evident by many admirable Books written by the Practisers of this Spirituality and Professors of this only True and Holy Religion.

True Spirituality.

That whose publick Church-service is perform'd, and Executed with that Reverence, Venerable Gravity and Majesty. And the several Parts, and Ceremonies so admirably and aptly compos'd, and ordered for Annual Commemorations, and representing of our Saviours Incarnation, Birth, Life, Passion, Burial, Resurrection, Ascension, Coming of the Holy Ghost, the Institution of the Blessed Sacrament of the Altar; and other passages as well of Christ our Head, as of his Members the Saints.

Publick Church Service.

That whose Secular, and Regular Clergy live without Wives, free from Care of providing for Wife and Children; and the second sort no way-distracted with Affairs or Incumbrances of the World, but Cloister'd (unless some of the more Able and Vertuous be through special want, and to Gods great Glory called to Episcopal Sees, and other employments in the Church) pass their whole time in Prayer, Watching, Fasting, Continual study of Scriptures, with daily Conferences for the full and perfect Understanding of them. Add to this, that all their Priests, and Beneficed Clergy are bound to say every day an Office in their Breviary. A Book of that Excellency, that none but the Spirit of God could have compos'd; and which alone is sufficient to make them Devout, and Learned.

The single Life of the Clergy Secular, and Regular.

Bound to say the Breviary.

That finally (though there be many other Motives of Holiness in this true Church) which by reason of her Holy Doctrine, and Ordinances keeps all Subjects in due Allegiance to their Temporal Kings and Princes, and to all Power Spiritually constituted over them. And hath evermore Blessed Popes, Bishops, Abbots, Superiors, Kings and Princes, Magistrates, Subjects with constant and permanent Peace, true Happiness, Prosperity and Victories, true Glory Temporal and Eternal, together with unfeigned Love one to another, Neighbourly and Just Commerce. And in a Word, so that all things go on with Order, Love, Justice, and Peace.

Royal Loyall and Divine Obedience and Subjection to all Power Civil and Spiritual.

Now as the True Church and Religion hath these Glorious Fruits and evident Effects: So have all Heresies and Sects the clear contrary foul and monstrous Fruits and Effects: And most apparently abominable to all who are not wilfully Blind, and perversely Obstinate.

*ACalendar
of Hypocri-
tical, Ri-
diculous
Saints:*

*Fox's Acts
and monu-
ments suf-
ficiently
witness.*

*No Mira-
cles.*

*No Religi-
ous Orders.*

*No Canon
Laws.*

*Liberti-
nisme.*

*Wickedness
of Life.*

*No solid
true Spiritu-
ality.*

*The divine
Book of the
Following
of Christ.*

Mat. 19. 8.

*A good Ad-
vice.*

*Publick
Service.*

*Rebellion,
and disobe-
dience.*

Consider then on the contrary side, how the False Church, and Religion is, That which is void of Saints, and hath no other but vile Hypocrites, such as after some time, even those of the same Profession are ashamed of, and do loath their very naming, and that with just Reason. The Crafty Fanatic shews it fully in his Acts and Monuments, by which he hoped to have erected the Glory of his Brainsick Martyrs, and doting Confessors.

That by which, and whose Professors, never any Miracle was wrought, or ever can be.

That which hath no Religious Orders, or People professing a peculiar perfect state of Life through Poverty, Chastity and Obedience.

That which is destitute of all wholesome Laws for the Direction of the Ministers and People towards God and his Holy Service.

That which professeth the large, and broad Way leading to Perdition, granting Libertinisme to the highest degree of wickedness in one kind or other, to all its followers.

That into which, whoever enters, forsaking the true; begins presently to leave all goodness, and becomes an outcast and scum of the Earth, as to all Wickedness and Prophaness.

That which enjoys no true Spirituality, but Brain-sick Phancy, as being void of all true Humility and Mortification, the only sound groundwork and foundation of all true Spirituality and Interior Correspondence with God; and this appears most evidently by the Fruits. For never any sound Spiritual book hath been written by them, but excellent Ones written by those of the True Religion corrupted by them. They have the Lord indeed much in their Mouth, but their Hearts are far from him. I wish therefore with all my Soul, that such as have an Interior Propension, would seriously ponder this Motive (if they desire to

satisfy such their Interior Propension, as they must needs be inclin'd to do) thereby to discern, and shun these Settaries, and to embosome themselves in the true Catholick Church, as they love the real and otherwise impossible true satisfaction of their Propension. And they shall receive and experience a more Beautifying kind of Spirituality, then ever they have done, or could do, out of the true Church. Remember this again, and again, who are called Puritans, and pretend to be Spiritual, and come the right way home to your selves.

That whose publick and common Service is without all Ceremony, and Majesty; no Commemorations of the Mysteries of our Faith, no Ceremonies in Administration of the Sacraments; or much more, truly no Sacraments at all, [and most of all to be Noted] no true real propitious Sacrifice, no Honour to the Saints.

That lastly, (though much more may be said of the wickedness thereof) which by reason of its wicked Obstinacy and Libertinisme, brings all the Professors thereof to Disobedience, and Rebellion to their Princes and Superiors; and takes away all Neighbourly Love, and just Dealing

one with another, and hereby brings Ruine and Confusion upon all Commonwealths, yea Kingdoms and Ecclesiastical Power, where such sway, and Domineer. To all which give evident Testimony, the late bleeding Experience of our own miserable Country, and the general History of former Ages. Read *Monachomachia*, or *Jerusalem and Babel*, a Book so called, printed in London 1653. and then give Credit.

The Church of God as it is One, and Holy, so must it be Catholick.

THe true Church must be Catholick, that is *Universal*; spread over the whole World, since by it all must be Saved. The sound of it must come to all Mens Ears of what Nation, and Countrey soever. *For Faith comes by Hearing.* And therefore beginning at *Jerusalem*, River-like through the length of Her Course hath evermore Encreas'd, and spread it self forth from time to time, even to this Hour, and shall do for ever, till it pour it self forth into the Triumphant: As the Records of all Nations, and Ages, and the Approbations of 18. General Councils (the highest Consistories upon Earth, and Oracles of the greatest Infallibility: As being the Sentence of all the most Learned in the Christian World, and assisted by the Holy Ghost) bear evident Witnes. And this is so Palpable and Visible, that He must be Blind, Deaf, void of all Sense, and a stupid Block, who cannot discern it. Look upon the whole World at this present, and behold if this *One Holy Church be not Catholick*, that is, spread over the whole World, as being in *Italy, Spain, France, Germany, Poland, Portugal, China, the East and West Indies*, and infinite Other Places of the World, which are govern'd by no other Religion but this; and all consent in One and the same. Now, as *St. Augustine* said very well, *If any thing be done by the whole Church, to call that in Question is insolent Madnes.* VVhat Madnes is it then in this Island of *England*, and *Scotland*, (I must not Include *Ireland*) a little corner of *Europe*, to question not only some things done, but the very Fundamental Religion of the whole VVorld besides. O insolent Madnes to be thus singular and peculiar! VVhich must bring up on our Country singular and peculiar Misery before we can Enjoy the blessing and true Happiness which always waits on the true *Catholick Faith*. This Note and Mark is so proper to the Church, that no *Heretical Congregation, Sect, or Company*, could ever obtain it, though they have endeavour'd much for it, and at this present do, but fail of their Enterprize. Wherefore what *St. Augustine* said of Old, we may now with Truth say, and it will ever with Truth be said, *If any ask to go to the Catholick Church, they dare not shew their Conventicles, Congregations, Churches, or Houses. And therefore (saith he) the very Name of Catholick, which nor without cause the only true Church hath obtain'd, keeps me in her Bosome.* This Name Catholick, no Heresie could

could ever obtain, let them labour never so much for it; and Justly. For how can they be called so, since their Congregations or Churches, are neither *One*, nor *Holy*: And therefore cannot be *Catholick*. True it is, *Heresies* may be spread over the World, and then you call them Epidemical, that is a general Plague, but not *Catholick*, a general Union, *Unity*, or *Blessing*. No, no; their Names are very proper for them which they assume, and stile themselves withal, and are so known, and called by others, to wit, *Lutherans*, *Calvinists*, *Protestants*, *Puritans*, *Brownists*, *Anabaptists*, *Armenians*, *Socinians*, *Independants*, *Black and White*, with an infinite rable besides. *Lutherans*, you shall find few out of *Germany*, *Swedland*, and *Denmark*; *Calvinists* in *Geneva*, some places of *France*, and *Scotland*, *England* is not wholly subject to them. *Prelatical Protestants* no where but in *England*, *Brownists*, *Anabaptists*, *Armenians*, *Socinians*, &c. are *individui vagi*, wanderers, sculking in every Corner: But the sink of all, and Confusion of *Babel*, is at *Amsterdam* in *Holland*. Judge then if there be any Religion *Catholick*, but one *True* and *Holy*. And hereupon *Cyrellus Ierosolamitanus* said very Learnedly, and to the purpose: *As the Name of Christian doth distinguish the Church from Jews, Gentiles, and Heathens: So the Name Catholick from false Prophets and peculiar Sects, who glory under the Name of Christ, and belong not to Him.* And to this purpose said *Pacianus*, *my Name is Christian, my Surname Catholick.* This Name therefore is most deservedly put into the Creed of the Apostles, as distinguishing from all *Sects* and *Hereticks*, and most proper to the *True Church* only. None therefore can misse of the *True Church* who follow the *Catholick*. The general Name will most certainly inform you, her very Adversaries being Judges. *Out of thy mouth I Judge thee O wicked Servant.*

Lu. 19. 22

The true Church must be One, Holy, Catholick, and consequently Apostolick.

Apostolick.

THe fourth and last mark is *Apostolick*, shewing the *True Church* and *Religion* (not taken up at the second hand, as many do now a days) to be deriv'd from *Christ*, and his *Apostles*, and so to us, as an Inheritance from our Ancestors by a continual Succession of Bishops from the Chair of *Peter* to this present Pope, and so to continue without failing: *Every one holding Union with his Predecessors, and keeping still the same Profession of Faith, so visibly, and apparently, that it is like a City upon a Mountain, or a Candle under a Candlestick to give Light to all in the House of God.* Whereby it is manifest, that it is not the *Invention of Man*, it never being contrary to it self in Doctrine, but always running in the same Current of *Apostolical Tradition*, and through this united strength, hath outlasted many hundred *Heresies*, which though manifestly divided in themselves, did ever joyn Hands to overthrow this *One Holy Catholick Apostolick*.

True Religion no Invention of Man.

lick Faith, but never found any other Rock then *It*, against which they split themselves. And thus we know *It* to be that Kingdom of which Daniel Prophesieth, saying, *And in the days of these Kings, shall the God of Heaven set up a Kingdom, which shall never be destroyed, and this Kingdom shall not be given to any other people, but it shall break and destroy all those Kingdoms, and shall stand for ever.* Observe therefore I beseech you out of this Mark, that those who pretend to be Founders of new Religions, Reformers, or what else they pleased to be called, were once of this Apostolical continued Faith, and went out and forsook *It*, and consequently their Doctrine is later, or less Antient, *And for this very reason not good Seed, but Cockle, which the envious Man soweth after.* For these are the Properties of Hereticks and False Teachers to be Inventors of new Doctrine, to divide and separate themselves, to cause Dissentions, and Scandals against the Doctrine they had learned, *The true Faith therefore is Apostolical to be traced up to the Apostles, and Christ himself the Fountain, and Author of all Truth.* Now if you desire to know in particular the Positive Tenents of the True Catholick Faith, which I find St. Augustin the Monk of the Holy Order of St. Benedict Preached and Profess'd, who planted the Christian Faith in England above a thousand years ago in the year 596. in the Reign of Elbert, otherwise Ethelbert, King of Kent, who married Queen Bertha of France a Catholick: Sent by St. Gregory the Great then Pope of Rome: (In that Apostolical Mission) Doctor of the Church, Monk of the same Holy Order, who Founded seven Monasteries himself, six in Sicilia, the 7th. in Rome, Dedicated to St. Andrew, of which St. Augustin was Abbot. And in very deed, searching into Antiquity, and the Tradition of the Church (by which the Truth infallibly is delivered to us) I find the very same Articles plainly to be traced even to Christ himself, and his immediate Successor St. Peter, and so down to us, till this day, and shall be till the Worlds end Visible and Apparent, which is the sure Footing for every one to tread in. They are these contain'd in the Profession of Faith, received by the Church, to wit.

I. N. Do by a firm Faith believe and Profess all & every thing contain'd in the Symbol of Faith, which the Holy Roman Church useth, viz.

I believe in one God the Father Almighty, Maker of Heaven and Earth, and of all things Visible and Invisible: And in One Lord Jesus Christ, the only begotten Son of God, and begotten of his Father before all Ages; God of God, Light of Light; very God of very God; begotten, not made, Consubstantial to the Father by whom all things were; who for us Men, and
for

for our Salvation descended from Heaven, and was Incarnated by the Holy Ghost, of the Virgin *Mary*, and made Man; was also Crucified for Us under *Pontius Pilate*, Suffered, and was Buried; and rose the third Day according to the Scriptures; and Ascended into Heaven, Sitteth at the Right-hand of the Father; and shall come again with Glory to Judge the Quick, and the Dead; of whose Kingdom there shall be no End: And in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and Son; who together with the Father, and the Son is equally Ador'd and Con-glorified, who spake by the Prophet. And One Holy Catholick, and Apostolick Church, I confesse one Baptism for the Remission of Sins, and I expect the Resurrection of the Dead, and Life of the World to come.
Amen.

The Apostolical and Ecclesiastical Traditions, and the other Observations, and Constitutions of the same Church, I do most firmly, admit and embrace.

Likewise I admit the Holy Scripture, according to that sense which our Holy Mother the Catholick Church ever did, and doth hold, to which it belongs to judge of the true Sense, and Interpretation of the Holy Scriptures, neither will I receive or interpret it, but according to the unanimous Consent of the Fathers.

I profess also that there are Seven true and proper Sacraments of the New Law Instituted by our Lord Jesus Christ, and necessary to the Salvation of Mankind, though not all to every particular Person, to wit, Baptism, Confirmation, the Eucharist, Penance, Extream-Union, [holy] Order, and Matrimony; And that they do confer Grace, and of these, that of Baptism, Confirmation and Order, without Sacrilege cannot be Reiterated. The received and approved Rites also of the Catholick Church in the Solemn Administration of all the foresaid Sacraments I do receive and admit.

I do embrace and receive all and every one of the Doctrines touching original Sin and Justification, which have been defin'd and declared in the Holy Council of *Trent*.

I do in like manner profess, that there is a true proper and Propitiatory Sacrifice for the Living and the Dead offer'd to God in the *Mass* by Lawful Priests truly ordain'd. And that in

the most Holy Sacrament of the Eucharist after Consecration there is truly, really, and substantially the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ: And that the whole substance of Bread is converted into the Body of Christ; and the whole Substance of Wine into his Blood; which Conversion the *Catholick Church* calls *Transubstantion*. I acknowledge likewise, that under One only Form all entire Christ and a true Sacrament is received.

I do constantly hold there is a *Purgatory*, and that the Souls there detain'd are Relieved by the Prayers and Suffrages of the Faithful.

In like manner that the Saints reinging with Christ are to be Venerated and Invoked, and that they offer up Prayers to God for us, and that their Reliques are to be Reverenced.

I do most constantly affirm, that the Images of Christ, of the Virgin Mother of God, and of other Saints, are to be kept, and had indue Honour, and Veneration: That the Power also of Indulgences was left by Christ in his Church; and the right use of them to be Whole some and Profitable to Christian People.

I do acknowledge that the Holy Catholick and Apostolick Roman Church is the Mother and Mistriess of all Churches: And I do promise true Obedience to the Bishop of *Rome* the Successor of *St. Peter* Prince of the Apostles and Vicar of Jesus Christ.

This was the Constant *Profession of Faith* in those days by *St. Augustin* Venerable and all his Disciples. Now that you may not think I impose upon *St. Bedes* History. *Augustin*, read the History of England written by *Venerable Bede* 800. years ago, and other most Authentick Histories. *St. Augustin's* very Letter to *Pope Gregory* before mentioned acknowledging Him chief Pastor, ruled by Him as Head and Chief. His Life, Practice and Conversation holding forth both by Word and Example, all and every Article of *Faith* aforesaid, daily Sacrificing, and Offering up the *Holy Mass*, even in the same manner as now it is, Praying to the Saints, and for Dead Administ'ring the Sacraments; in a word, doing all the *Catholick Church* doth now at this Day, and ever shall. For as I have often said, and say it again, There can be no new Article of *Faith*. The Articles are always, and ever will be the same.

Venerable Bedes History 800. Dr. T. W. Stapleton, and presented to Queen Elizabeth, in the year 1565. And for further proof read a Book call-

Objection. Methinks I hear some Murmur, and Mutter, saying, this Discourse tends plainly to *Popery*, and the introducing thereof. To which Answer is already, clearly and plainly made with this distinction. If they mean by *Popery* the Antient true *Catholick*, *Apostolick Christian Faith*, such as *Christ and his Apostles* planted, and taught, and continueth from *Christ* to this hour, and ever shall; as is here set down, That is to say again, and again a *Truth* never too often to be repeated, The *Christian Religion* planted by *Christ*, and his *Apostles* (as is here set down) derived by *Infallible Authority of Tradition* down to us without Addition, or Diminution: Then in Gods Name let such *Popery* be introduced every where (if that be *Popery*) to the Glory of *God*, and Salvation of all Mens Souls. But if you mean by *Popery*, Superstition, Idolatry, and that the Pope is Infallible in his Person, That he hath Power to Depose Kings, and over Temporal Possessions: I would have no such *Popery* Introduc'd, I defy it, and abhor it, knowing it to be Novelty and the Invention of Men. I am none of that Company, Gang, or Crew, I am, I hope a good Christian, and Loyal Subject. I acknowledge the Pope Chief Pastor, Successor of *St. Peter*, Supream Head of the Church, to whom all owe Obedience, and Subjection in Spiritual Things, and from whom, as from the Fountain all Spiritual Jurisdiction is deriv'd. But as *St. Bernard* observes well: *His Power is over the Sins of the People, not over the Possessions of the Earth. Give to Cæsar what is Cæsars, to God what is Gods.* And here I leave you, and if this be not sufficient to satisfy any indifferent man, seeking the Truth of Religion, let their own Conscience be judge, which will give Testimony against them, in that day when *Jerusalem* shall be searched with *Lanthorns*, and the *Hearts of all* made known and manifest, and the veil of Hypocrisy and vain Fancy taken away from the Face of the pretended Saints.

Math. 22. here I leave you, and if this be not sufficient to satisfy any indifferent man, seeking the Truth of Religion, let their own Conscience be judge, which will give Testimony against them, in that day when *Jerusalem* shall be searched with *Lanthorns*, and the *Hearts of all* made known and manifest, and the veil of Hypocrisy and vain Fancy taken away from the Face of the pretended Saints.

Sophon. 1. shall be searched with *Lanthorns*, and the *Hearts of all* made known and manifest, and the veil of Hypocrisy and vain Fancy taken away from the Face of the pretended Saints.

A Prayer.

O Our Lord God, most humbly prostrate at thy feet, in this perillous time, we most heartily Supplicate thy Divine Majesty; as thou desirest not the Death, but Repentance of Sinners, be Propitious to thy People returning to Thee, that they remaining Devout to Thee: Thou may'st Mercifully remove the Scourge of thy Anger, and Absolve us from Errors, whereby we shall be delivered from the Perdition which hangs over us. Through our Lord Jesus Christ.

Amen, Amen, Amen.

Exec. 16. 55.

*Et tu, & filia tua revertimini ad Anti-
quitatem vestram.*

And thou, and thy Daughter re-
turn to your Antiquity.

Errare possum, Hereticus esse nolo.

Err I may, an Heretick I will not be.

ECCLESIAE JUDICIO SUBJECTA SUNTO.

B. P. S.